

# Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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## Our Staff.

G. E. CLARKE, '81.	F. W. BLOOM, '81.
G. F. SUGG, '81.	H. C. SIMMS, '83.
T. F. CLARKE, '83.	W. H. ARNOLD, '82.
W. B. MCGORRISK, '82.	R. E. FLEMING, '83.
F. H. GREVER, '83.	J. P. O'NEILL, '83.

## Solitude.

O solitude! if I must with thee dwell,  
Let it not be among the jumbled heap  
Of murky buildings: climb with me the steep,—  
Nature's observators—whence the dell,  
Its flowery slopes, its river's crystal swell,  
May seem a span; let me thy vigils keep  
'Mongst boughs pavilioned, where the deer's swift leap  
Startles the wild bee from the foxglove dell.  
But though I'll gladly trace these scenes with thee,  
Yet the sweet converse of an innocent mind,  
Whose words are images of thoughts refined,  
Is my soul's pleasure; and it sure must be  
Almost the highest bliss of human-kind,  
When to thy haunts two kindred spirits flee.

—J. KEATS.

## The Reformation

BY GEORGE F. SUGG.

When we consider the time selected for the introduction of the Reformation into the various States of Europe, we no longer marvel that it encountered apparently so little opposition; for when the whole power of any one nation is concentrated in the person of a profligate prince and his sycophants, the extirpation of virtue soon follows, only to be supplanted by vice and irreligion. It is difficult to understand how the Reformation, "engendered in beastly lust, brought forth in hypocrisy and perfidy," attracted so many powerful princes to its ranks. Cupidity and a love of pleasure, two powerful means employed, must have had great influence over the minds of these men to have so completely blinded them, and to have so rapidly spread a heresy contrary to reason and judgment. The lessons which Luther taught, sustained by the immoralities of his own life, soon obtained a ready entrance into the minds of the people, and a sect so favorable to the corrupt inclinations of the human heart augmented daily. The contagion

which had already infected Germany soon began to insinuate itself in other countries. France and England were not long to remain free from its contaminating influence, and although opposed for a time, it soon gained a foothold in both, more especially in England. We naturally, at first, think it strange that Henry VIII, the most profligate of men, the most brutal and bloody of tyrants, did not instantly become a zealous Protestant, did not become one of the most devoted disciples of Luther; but we are not less astonished by this than by the fact that Francis I, who, when the Reformation broke out in Germany, occupied the throne of France, assisted the reformers in Germany and destroyed them in France. Indeed, Francis I, with all his brilliant qualities, his extraordinary personal courage and occasional generosity, was the worthy cotemporary and compeer of Henry VIII. The preservation of the true faith in their respective countries was not prompted by a spirit of piety or of religious zeal, nevertheless Henry VIII refuted the arguments of the Reformers—a step which he ever afterwards regretted; for upon the refusal of the Pope to grant him a divorce from his lawful wife, Catharine of Arragon, he made up his mind to break with both Pope and Church in order to gratify his ungovernable passions by an alliance with Anne Bolyn, of whom he had become enamored. He would willingly have embraced the religion which so easily accomplished the same purpose for Philip, the the Landgrave of Hesse, but he could not do this without a recantation of that which he had written against it, and indeed his pride would not suffer him to become the proselyte of a man who had, in print too, hurled at him bitter invectives and odious epithets. Henry VIII had almost despaired of his project when, through the instigation of Cromwell, he imitated the princes of Germany who had thrown off the yoke of Rome, and, with the authority of Parliament, he declared himself the head of the Church within his realm.

Thus we see that both in Germany and England the Reformation was begotten in beastly lust, and promoted by artifice, treachery, and cruelty. How could we possibly expect results beneficial to a people to arise from such a source? Is it not illogical to suppose a moral and beneficial effect would spring from an immoral and unjust cause? Some, however, who are impious enough to uphold the Reformation, tell us that it purged the Church of evils which had been introduced, and restored it to its original purity. What was gained, considered as these authors would have it—that is, a purgation of the malpractices and errors that time had introduced into primitive usages and belief, and a return to the purity of early ages? To authorize such a religious change, two things should have been necessary; first, all that was really evil should

have been so skilfully removed as to leave all that was ancient and good, otherwise religion would have been said rather to be destroyed than purged; secondly, measures should be taken, that similar or worse abuses should not again return. If it had required fifteen hundred years to deform the Church, so as to call for a Reformation, this would have proved a sorry work, if in a couple of hundred more things had fallen to such a deplorable state as to call for another reform. Still worse would it be, if the very Reformation itself paved the way to similar and worse abuses.

In order to understand that the Reformation was detrimental to the social condition of the people of England, we have but to examine the condition of their minds. What must have been the condition of a person who idolized Elizabeth, a woman whose infamous character casts a slur upon her sex? His mind must have been so degraded as to be deprived of all the nobler sentiments which we admire so much in man. The immorality so prevalent in England was not less conspicuous in Germany. To prove this statement, I have but to refer to a sermon delivered by Luther in Wittenburg, the scene of his own zealous and extraordinary labors, in which he declares: "Since we have commenced to preach our doctrine the world has grown worse, more impious, and more shameless. Men are now beset by legions of devils, and, while enjoying the full light of the Gospel, are more avaricious, more impure and repulsive than of old under the Papacy. Peasants, burghers and nobles, men of all degrees, the highest as well as the lowest, are alike slaves to avarice, drunkenness, gluttony and impurity, and given over to shameful excesses and abominable passions."

Were this the only manner in which the Reformation proved detrimental to mankind we would feel justified in denouncing it as the work of Satan. But there are other evils resulting which demand our attention. Eulogists of the Reformation have attributed the extraordinary progress of literature in the modern period to the Reformation. On the contrary, the intellectual activity of Europe, already aroused, and even fairly started, received a sudden check from this religious and political commotion. Peace and order are among the essential conditions to the progress of civilization and the prosperity of literature, but the best guaranty of peace and order is a spirit of obedience on the part of the governed, and a spirit of justice on the part of the governing. It is well known, however, that a religion, the tendency of which is to loosen the morals of the people is not calculated to encourage a spirit of justice and obedience; consequently, we are obliged to seek other causes to which we may attribute the intellectual progress of England, which some have asserted to be due to the Reformation. It is not due to the Reformation, but to the Catholic Church; she it was who rescued the world from utter barbarism when the hordes of the North were settling over the ruins of the old pagan civilization; she it was who brought civilization to all the nations of Europe by the promulgation of her doctrines, and no sooner had the Catholic missionaries rescued them from their wild and idle life, than they began to experience a desire for knowledge, a desire which was fostered and satisfied by Catholic missionaries. To Catholicity is also due the abrogation of the feudal laws, which for a long time retarded the intellectual progress of Europe. The decline of the feudal system, by elevating many men to the rank of citizens, awakened in them a higher and

nobler ambition, thus contributing not a little to the development of human resources. A spirit of industry, enterprise, and invention took possession of the people, commerce received a new stimulus, and the general prosperity was ensured.

These are a few of the benefits derived from the Catholic religion,—a religion whose destruction was the great aim of the so-called Reformation, a religion which has been for many modern writers an object of scorn and a favorite topic for abusive and insulting language. The Reformers, like the Nihilists of Russia, wished only to destroy, and did not labor to purify. Like the Nihilists, they destroyed everything within the human grasp. They caused the immense libraries of the monasteries to be destroyed; works of art which marked the genius of ages were doomed to the flames; they wished rites and ceremonies coeval with Christianity to be abolished; practices which came down from the first ages to be discontinued and discountenanced, and ordinances believed of old to have been apostolical, abrogated and condemned; and yet, this is the work of a Reformation that professed to rehabilitate Christianity in all its pristine purity. Withal is it not strange to see the old religion, said to be tainted with all those evils which needed such a reformation, preserving intact all these good things, to the jealousy of the reformed, in such wise that when this one wished to return to purer forms it must needs seek its models in that one.

From this we readily perceive the perfection of the Catholic religion, as well as the imperfection of the Reformed; and, in conclusion, I might say, were the Catholic not the true religion, and were she not of divine origin, she would long since have succumbed in the struggle with the Reformation.

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### The Bone of Contention.

BY HARRY C. SIMMS, '83.

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Whereas the right of expatriation is a natural and inherent right of all people, indispensable to the enjoyments of the rights of life, liberty, and the pursuit of happiness; and whereas, in the recognition of this principle, this Government has freely received emigrants from all nations and invested them with the right of citizenship. . . . Therefore, the *United States* and the Emperor of China cordially recognize the inherent and unalienable right of man to change his home and allegiance, and also the mutual advantage of free migration and emigration of their citizens and subjects respectively from one country to the other, either for the purpose of curiosity, of trade, or as permanent residents. (Treaty of 68.)

There is a class of men in the world who will neither live nor let live. They seem to have been made simply to find fault. They are sure to express as their opinion that everything their Government does (especially when opposing some pet scheme of their own) is a forerunner of general destruction to the grand ship of State. These men can sit on a dry-good's box in the sun and whittle, discussing politics, while their wives at home take in washing for a living. They are the very first to join strikes, secret societies, trades, union,—anything that will promise the greatest profits, with the least exertion, is what this

class of men insist upon. Among other themes, the article which I have quoted at the top of the page has occupied their attention. The principle which underlies it they totally condemn. From men of this class it is all we have the right to expect; but we are disappointed that Mr. Dailey should side with them.

The acts of legislators are, or ought to be, always in harmony with the wishes of their constituents. Taking it for granted that such was the case in the matter of Chinese immigration, I published an article in the *SCHOLASTIC* in favor of the treaty as it stands to-day. Exception was taken to it by Mr. Dailey, who, however, so far as I can judge, will advance no real arguments, but contents himself with judgments hastily formed. His last article upon this subject, to use his own words, "was not well considered." In the first place, I preceded him in these columns; therefore, I could not have "tilted a lance" till one was tilted at me. And to say that an opponent's arguments are worthless, without proving the assertion,—simply because the views expressed do not coincide with his own—will not pass in Parliamentary debate as a refutation.

The whole burden of his essay, and the antagonistic feelings he has for the Chinese, may be summed up in these few words: 1stly, that I misquoted him; 2dly, that the Chinese will not assimilate. The balance of his essay was devoted to gratuitous advice, and a eulogy pronounced upon a certain class of emigrants from Europe, together with the facts that the Chinese *are* barbarians, and this *is* a white man's Government in spite of the fifteenth, sixteenth, or the hundredth amendment. That I misquoted him in one clause, I admit; intentionally—*no*! The advice, so profusely given, I return with thanks; for I have "Hepburn" for reference, and excellent professors, whose duty it is to enlighten me upon that subject when I am in doubt. I do not claim to know as many things as my opponent: I confess that I have much to learn; neither do I set myself up as a critic, whose judgment is such that it will command universal respect. But from what I have read in the daily papers, and from the reports of certain investigations, I am led to believe that limited Chinese immigration can never harm the labor element of this, or any other country—much less any of its political institutions. I believe, until it is proven otherwise, that all fears of an excessive increase of the Chinese element into this country are groundless, and submit to the unprejudiced reader the following facts: The interest that is now centred in the results of this discussion, and the remarks of my opponent against my knowledge of certain events, demand that I should explain more fully my position.

The late war, if I mistake not, was caused not from the fact that a certain class of people in the Union wished the negroes to be citizens, but from other causes, the most prominent of which was that slavery should cease to exist. The South left it to the arbitration of arms, and was defeated; and the negro, as a necessary consequence, was invested with citizenship. The comparison he draws between the two races is absurd. In the one which has from time immemorial been uncivilized, and which has just been released from bondage, we do not look for immediate proof of superior mental endowments; they have the advantage of speaking English, and knowing our customs, which the Chinese do not. But when he says that the latter race are barbarians we must set it down that he is either not well acquainted with his subject, or that every text-book upon this question lies. Be-

cause they do not speak English, it does not follow that they are barbarous or semi-civilized.

There is no reason to doubt that a spirit of exaggeration has characterized the utterances of many persons whose views are hostile to the immigration of Chinese into this country, both when they have stated the objections which may be urged against such immigration, and when they have estimated the number of those who have already reached our shores. The latter point is now a question of statistics: yet estimates of the most random nature have been put forward, and have gained great currency. For example, in a mass meeting, held in Union Hall, San Francisco, April 5th, 1876, in which resolutions adverse to Chinese immigration, and an address to Congress were adopted, and we find that instead of being accurate in statements, as might be looked for under such circumstances, the grossest *mis*-statements were indulged in. That address stated that there were at that moment 200,000 in the State and 75,000 in the city. (Gibson's Chinese in America.) And in another meeting, the same year, it was positively stated that the excess of arrivals over departures was certainly 18,000. So that in 1881 there should be at least 275,000 in the State after making the necessary deductions for deaths and other causes. These facts, if true, would indeed be startling; but in referring to the census of '80 we find the following: Total Chinese population for the State 75,025; and for San Francisco 21,745, and grand total for the United States 104,448; and in looking over the reports for the preceding year, we find that these figures have never been exceeded. Therefore, can the Western people blame the Eastern States for their apparent reluctance to join them in the cry of anti-immigration? When we find a lack of carefulness characterizing the utterances of men who have made themselves prominent in the anti-Chinese crusade, and that, too, in one of the important features of the agitation, we naturally and very positively distrust their utterances upon other parts of the subject. When we find they are not accurate in a material matter, and in one in which it is easy to reach the truth, they must not be surprised if those who hold to different opinions upon the general subject are ready to charge them with having allowed the earnestness of their views to over-balance their judgment. The time for false and malicious utterances is past. People are tired of having them dinned in their ears, and nothing will be accomplished by the course that a certain few have taken.

That the disturbances raised by the working-men of California are, in the main, without cause will be seen from this. There are 65 industries in the State in which not a Chinaman is employed, and it will be found that in those in which they have superseded white labor are employments in which deftness is required and not brute force. The fact that they receive less wages for their work than white men is because they cannot do the same amount of work in the same time, and are paid accordingly. It is false, utterly false, that Chinese labor has supplanted white labor because the Chinaman can be hired for less than the white man. There *is* a demand for steady white laborers all over the State, and the demand is not supplied for this reason. Laborers are not content with the price of labor; but let them remember that high prices paid for hire everywhere is a thing of the past. The fact is that California has enjoyed the golden harvest too long, but her people must submit to the inevitable. The time

for lying on their backs, waiting for golden apples to drop, is past. Industry, and not intemperance, should characterize those who are, in the main, the real agitators of this movement. I do not draw my conclusions hastily upon this part of the subject. I refer you to non-political reports for confirmation. It is true not only of California, but of the Middle and Eastern States. The despised Chinaman receives better wages in California than three-fourths of the white laborers do in Illinois, where there is no competition: and when we remember that the white element in California receives from one and a half to four and a half times what the Chinese do, we are justified in the position we have assumed.

In regard to assimilation, I will say this. Admit the Chinese on an equal footing with other emigrants; remove that deep-rooted prejudice, which some of our people have for them, and they will prove to you that they will assimilate. Is the course pursued by the Western people such as to encourage assimilation? No! In "1852 the Chinese were allowed to turn out and celebrate the 4th of July, and it was considered a happy thing; in 1862 they would have been mobbed; in 1872 they would have been burned at the stake." Such language, if radical, only shows that a chance has not been given to this class of immigrants to mix with Americans. Hear a Chinese writer upon this subject: "Why is it that when our people come to your country, instead of being welcomed with respect and kindness, they are, on the contrary, treated with contempt and evil? It often happens that many lose their lives at the hands of lawless wretches; yet, although there are Chinese witnesses to the crime, their testimony is rejected. It is true that some persons hold that the Chinese are of no advantage to the country. But can it be affirmed that we are of no advantage? Were it not that each understood so little of the other's language, and if mutual kind sentiments were communicated, would not more cordial intercourse exist?"

This is not the language of prejudice. It is a well told, but kindly, declaration of ill-treatment, and a pathetic appeal for "more cordial intercourse." It is *not* a refusal to adopt our manners and ways; it is the longing expression of a desire for justice as a common standing-ground with us. But what is, after all, meant by the vague phrase, that the Chinese will not assimilate? It has been iterated, and reiterated, but is it entirely certain that any one knows what is meant? Has it not owed some part of the influence which it has exerted to its very uncertainty and in definiteness? I claim for the Chinese that they shall be treated with even-handed justice, and this claim is met at once by the mysterious declaration, that they will not assimilate. What is it which is wanted in this declaration? We notice that they work in our fields, in our factories, and upon our public works; they are described to us as free men—as industrious, patient, faithful, skilful, frugal, peaceable, free men. We see that their merchants are shrewd, enterprising and honorable; we find them upon 'change, respected, and even courted; in business relations, then, as well as in labor, they have not failed; we know that they are open to the truths of "revealed religion"; we know that they face many special temptations, and that crime is not more rampant among them than among ourselves. They care for their sick and needy; they settle their differences and difficulties by friendly arbitration and negotiation. We know that they appreciate the proposition that in the universe there is physical power and moral power, and that

the school-teacher is the noblest illustration of the latter. Do we demand more than this? Do we demand that men of a race, whose traditions are different from ours, whose education and training are peculiar to themselves, should suddenly cast off devotion to their past, and meet us on a common ground of social intercourse, their heads shaven, etc.? Of what importance, then, are these externals that we should pay so much attention to them? How is it that we treat *other* immigrants, and what do we expect from them, when they first land? Do we ask the clod-hopper from Ireland, the operator from England, the peasant from France, Germany, or Italy, into our parlors, and invite them to intermarry, as soon as they have landed? No, sir: we do not. But we *do* admit their children to our schools; we *do* encourage them to take an interest in our public institutions. Do we treat the Chinese in this manner? I ask for them that they be treated with even-handed justice, and this claim is at once met with the charge that "they will not assimilate." They possess all the requisites that assimilation calls for: can we ask for more than that? No: Then why this cry that they will not mix? They will mix; they will become an integral part, and, what is more, they will remain in spite of Mr. Dailey's threats of rebellion or coercion.

The fears of an overflow of Chinese into this country are groundless. We have now as many as we will ever have,—not on account of legislation or harsh measures, but because they are content to remain where they are; the number in the United States is at its maximum. The Chinese are not a migratory race; we judge of this because they never have made any attempts to overrun Eastern Europe in past ages. They are content to remain in their own domains: hence, any fears of a great tidal wave of emigrants from China upon our Western shores is groundless. It is idle to argue, because they are three millions, that they will overrun our country; we might as well expect the ocean, which surrounds us, to bury us beneath its waters. Those now in California will migrate into different States; they will undoubtedly stay; they will, in time, become citizens of the Union. Give them time to learn our customs, treat them with decency, and they will become good citizens. But why argue further? The question is practically dead. Mr. Dailey may differ with me, if he will; I do not hope to convince him that my side of the question is right. I started the discussion, and I shall close it; he is entitled to his opinion, and so am I to mine; and each will, undoubtedly, consider himself in the right. Further argument is useless, and I bid him adieu.

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#### Art, Music and Literature.

—Mauricio Dengremont, the boy, violinist, has a brother, but six years old, who is a wonderful little pianist. He resides in Brazil with his mother.

—In addition to having Walter Emerson as cornet soloist at Manhattan Beach, next summer, Gilmore will retain Salcedo as first cornet, and will have De Carlo on the piccolo, Lefebre on the saxophone, and Raffecolo on the euphonium trombone.

—Wagner has announced that "Parsifal" will be performed exclusively in the Festival Theatre at Bayreuth, but that, after the claim of the "patrons" have been duly satisfied, there will be performances for the outside public, and that they will probably come off in August, next year.

—One of the members of Her Majesty's Opera Company

recently testifying before a notary at St. Louis, was asked by an attorney who was the greatest tenor in the world. Campanini, who was in the room, rose, and placing his left hand on his heart, bowed, and said: "Me. I am ze greatest tenor in ze world!"

—A genuine Amati violin, made for Louis XIV, is now owned by the family of Lipinsky, in Pesth. The sides are ornamented with *fleurs de-lys*, and the royal arms are painted in oil on the back. The instrument remained until 1739 in the Garde Meuble in Paris, since which, after many changes, it passed into the hands of its present owners.

—The action brought by Messrs. Gilbert and Sullivan against the Comedy-Opera Company of London for a breach of the agreement under which "H. M. S. Pinafore" was produced has been decided. The defendants had acquired the right of performing the piece for the usual run; and when the Opera Comique Theatre was closed for decoration they continued the opera at another house. The plaintiffs contended that the closing of the theatre ended the run, and a large number of dramatic writers and theatrical managers supported their position. The judge took the same view, and therefore gave judgment for the plaintiffs. As the latter had not asked for an account of the profits or for substantial damages, he gave them one shilling damages.

### Exchanges.

—*The School Magazine*, monthly, Robert Duncan & Co., Hamilton, Ont., contains much that is interesting to both school-teachers and pupils. A special offer has been made by the publishers,—probably with the view of making the magazine better known, and securing subscribers through its intrinsic merits—giving the magazine one year for 50 cents to all who remit their subscriptions previous to the 1st of May.

—*The Holy Family* is the title of a neat 48-page royal 8vo monthly magazine, the first number of which has reached us. It is from the press of Hickey & Co, the publisher of *The Illustrated Catholic American*, the *Catholic Review*, and the well-known Vatican Library Series of cheap standard publications—well-known, we have said, but not half as well known as it should be. The first number of *The Holy Family* is chiefly taken up with the monthly Patron Saints for March, a reprint of the excellent series issued in *The Catholic Review*, which has been called for by many who had learned to appreciate them in the *Review*. Whatever Messrs. Hickey & Co. take in hand is well done, and although we are left in doubt as to the exact scope of the new magazine we are sure it will be made to supply a want in Catholic literature. The price of subscription is \$1 a year.

—That very popular little weekly magazine, *The "Ave Maria"*, edited by the Rev. D. E. Hudson, C. S. C., Notre Dame, Ind., is always filled with choice matter, including articles pertaining to devotion to the Blessed Virgin, serial stories and poetry from the ablest pens in this country and Europe, items of Catholic news, a Youth's Department, etc. "Raphael," a story of a very high order, and withal very entertaining and instructive, from the German of Conrad von Bolanden, has just been concluded in this magazine, and a new one from the pen of the popular story-writer, Mrs. Anna H. Dorsey, is begun, so the present is a good time for new subscribers to register. This is, we believe, the cheapest magazine in the English language, giving over 1000 large pages for \$2.50 a year. Some excellent biographical sketches have appeared in "*The Ave Maria*" during the past year. It is a work that cannot be too highly commended, and should be in every Catholic family and library. The stories in the Youth's Department are just the kind to attract young people of both sexes.

—*The Catholic World* for April opens with an article on "Dr. Tyng's Sermon on The Mountain-Movers," by Rev. Geo. M. Searle, followed by the sonnet "A Northern April's Stratagem," by John Acton. "Heathendom and Revelation" is an instructive paper, and shows the relations between the ancient pagan religions and Christianity, the evidences of the fact that the Jewish Bible and

tenets pervaded the Vedas of ancient India, perhaps the oldest bible of pagan mythology, and the Persian mythology contained in the *Avesta*, which word means "Reform" in Sanskrit, so-called because Zarathrustra or Zoroaster, its writer, was rather the reformer than the founder of the Persian religion. The belief in one God, triple in personality—Abura Mazda, Mithra, and Sraosho; in a mediator, Mithra; the hope of a redeemer, the belief in angels, Satan, the tree of life in a terrestrial paradise, the serpent, original sin, the deluge and Noe's ark, the advantage of faith and good works, auricular confession, the immortality of the soul, purgatory, hell, heaven, and the final resurrection of the dead, show clearly that the doctrines of the *Avesta* came originally from the Bible. John D. Van Buren contributes a new translation of *Dies Ira*, and Rev. J. V. O'Connor an article on Carlyle that gives us a better insight into his writings and those of some of his contemporaries than is generally had from the overlaudatory puffings of newspaper and clerical writers. "The Tomb of the Conquistador" is a readable fancy sketch from the pen of Lady Blanche Murphy, whose death was announced lately. "Young Ireland and the Ireland of To-day," by John McCarthy, takes up Sir Charles Gavan Duffy's late work, published in London by Cassell, Petter and Galpin, which has obtained popularity and a large circulation, and by its aid reviews the past and present struggles in Ireland for the privilege of existence. The other contributions to the April number of *The Catholic World* are: "In a Graveyard" (Poem), From the German, by Mary E. Mannix; "The Dance of Death," by M. P. Thompson; "The Anglican Church and the Courts of Law," by Henry Bellingham, M. P.; "Revelations of Divine Love" (Poem), by Rev. Alfred Young; "A Woman of Culture," Chap. xv-xviii, by John Talbot Smith; "The Present State of the Belgian School Question"; "The Prussian Anti-Semitic League," by Thos. Dun Danion, and the customary review of new publications. Subscription, \$4 a year, Address Catholic Publication Society Co., 9 Barclay street, New York.

—"The 'Militant Church,' as we read history, acquired political supremacy by perverting the truths of Christianity, and by incorporating into her system some of the distinctive features of paganism. She 'reared the mighty structure' of her vast political empire, not 'despite the attempts of tyrants and traitors,' but *with their aid*. Through all her history she has been, as policy dictated, the sovereign mistress or the fawning parasite of royalty. It is true that when kings opposed her ambitious schemes she sought to enlist the sympathies of the people; it is equally true that when the people grew restless under their heavy yoke, tyranny and the papacy made common cause. *Treachery, assassination and massacre became sacred when used to advance her ends*. She cherished learning while she could make it subject to herself; but when men of letters asserted their freedom she anathematized them. While the people were struggling for civil and religious liberty the Catholic Church was their constant and most relentless foe. She sought to perpetuate her power by suppressing free thought and by keeping the masses in ignorance. In direct proportion to the diffusion of intelligence has been the decline of Catholicism. These we submit as plain facts of history; and if it is true that the 'militant Church can never be at variance with herself,' so much the worse for her claims to-day; for certainly no religious system could be more at variance with the teachings of Him whose 'Kingdom is not of this world.' It is indeed true that Catholicism opposes the various sceptical and materialistic philosophies of the present day; yet these same philosophies owe their influence, we believe, mainly to the necessary reaction of the human mind from the absurd and monstrous tenets and practices of the Church of Rome."—*College Courier for November*.

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"We feel justified in giving only a passing notice to the SCHOLASTIC this month. Religious controversy is not in our line, but we have endeavored to repel the attacks of the SCHOLASTIC simply because we believe we are right and do not intend to be forced from our position. In November we expressed our own views of the question at issue; whereupon our antagonist, assuming a very learned and fatherly air, assured us that we were very ignorant and that he was very wise. Last month we fortified our position with quotations from Carlyle, Dr. Curtius, Macaulay and Guizot. We might cite other examples equally good, did we think it necessary—which we do not."—*Courier of February*.

We have seen that the Church has been anything but "the constant and relentless foe of civil and religious liberty." It was our intention to take up, next, some of the most prominent of the many charges made against her—in



relation to idolatry, the Bible, the Inquisition, and the St. Bartholomew Massacre, with the latter of which the Church had nothing whatever to do, unless to condemn it unequivocally, as the Pope did, both by his words and his Bulls, although he had been so far imposed upon by Charles IX's courier as to permit a French Cardinal, De Loraine, then in Rome, to have a solemn *Te Deum* intoned for the alleged deliverance of the French king from a murderous conspiracy against his life. It was on the very day of the St. Bartholomew Massacre that Gregory XIII was elected to the Chair of St. Peter, and when, after several letters between himself and the nuncio in France, he learned the truth about the St. Bartholomew Massacre, he was horrified, and took no pains to disguise his indignation. His Bulls, even, attest this. It was our intention to take up these three points and expose a few of the slanders that have been heaped upon the Church in connection with them; on second thought, however, we have concluded to devote another paper to the question of her influence on civil and religious liberty, about which there is no question at all in the minds of well-instructed Catholics, although some non-Catholics have persistently charged her with being inimical to freedom. That the Church has always been friendly to the oppressed is a fact, and this is exemplified even in our own day. It has for years been the object of the Popes to obtain a moiety of freedom for the poor persecuted Poles in Russian Poland, and the Catholic body in Germany is the only one in sympathy with the persecuted Jews of the Empire to-day. So, also, Ireland has the sympathy of the Pope in her efforts to save her children from starvation under the grinding oppression of British landlordism—and this notwithstanding the fact that all the influence of the Government and the British Catholic nobility has for some time been brought to bear on the Papacy to induce it to anathematize the Land League movement. All manner of intrigue has been used, to no purpose, and Miss Parnell, a Protestant, and sister of the Land League leader, has lately paid a poetic tribute overflowing with gratitude to Leo XIII. In the middle ages, when a persecution of the Jews began in Europe, that great champion of the Church, and confidential adviser of the Pope, St. Bernard, came to their aid and freed them from tyrannical thrusts and exactions, the Jews returning him heartfelt gratitude, love and esteem, for the great favor he had obtained them. As to the charge of our Monmouth contemporary that the Church persecuted men of letters, it is both vague and groundless. If he will be more explicit we can perhaps satisfy him. There is in school-books, "histories" (?), and what not, a charge of persecuting men of science, but we have met and refuted that in Galileo's case, showing clearly its absurdity. When the Protestant scientist and scholar, Tycho Brahe, was persecuted by his own sect in Switzerland, it was in Catholic colleges he found refuge; and when that other Protestant scientist, Kepler, was similarly persecuted by the entire Protestant world, he sought and obtained shelter under the wing of the Pope. Thorough Protestant and all as he was, and remained, he was given a chair in the Pope's college and treated with honor and distinction. How different the example of "Reformed" tolerance shown by the man of Orange "glorious memory," who, by the co-operation of his uncle, Charles of England, subverted the republican Government of his native country, Holland, probably brought about or connived at the brutal murder of the magistrates,—“with circumstances of horror not to be penned here,” says Agnes Strickland, in her *Life of Queen Mary II.*—and afterwards drove his indulgent father-in-law from England and seated himself on the British throne. The infamous Titus-Oates Plot, and the connection of William and Mary therewith, is shown in Mary's published letters, and corroborated by a detailed statement of expenses obtained by Miss Strickland\* from the Secret Service accounts of William III, showing clearly that the so-called Popish plot was hatched by those royal reformed worthies themselves. Speaking of the tolerance of this unprincipled, but doughty, little Reformed champion, Wil-

liam of Orange, Macaulay says: "One of the first acts which he was under the necessity of performing must have been painful to a man of so generous a nature, and of so keen a relish for whatever was excellent in arts and letters. Dryden could no longer remain Poet Laureate. *The public would not have borne to see any Papist among the servants of their Majesties; and Dryden was not only a Papist, but an apostate.*" (Hist. England, vol iii, p. 30.) We fail to see where the apostasy comes in, as Dryden but returned to the Faith of his fathers. We fail, too, to see where *generosity* finds a place in the character of William of Orange; his unscrupulous ambition, and that of his wife, the unnatural daughter of James II, is graphically portrayed by Agnes Strickland, who—although herself a Protestant, like Ranke and Voigt and Hurter—speaks the truth as she finds it. Her entertaining "Lives of the Queens of England" have more genuine English history interspersed through them than can be found in the whole of Macaulay's professedly historical works. No one can say that he is master of English history until he has read these "Lives." We advise our Monmouth friends to read them carefully, and also Lingard; if they will add to these the writings of the Rev. Sydney Smyth, Gazeau's little volume on the Middle Ages, Spalding's "Miscellanea," De Courcy's History of the Church in the United States, and Darras's History of the Church, they will have begun to know something of English history in general and of the Catholic Church in particular. Add, still further, "Charity and Truth," by Dr. Hawarden (published by Cunningham, Philadelphia), and Manahan's Triumph of the Catholic Church (Noonan & Co., Boston) and they will begin to know what the Catholic Church is, *as she really is*, and not as misrepresented by her enemies. English history for the last three hundred years has been a chain of falsehoods with which her enemies have attempted to bind the Church, and it is only a short time since an English-speaking Catholic was not allowed to open his mouth or use his pen in her defence. English history has to be re-written, and purged of its calumnies. As far as the charge of civil and religious intolerance is concerned, we need go no further than our own country, as we said last week, to prove its falsity. The Protestant historian, Bancroft, tells us that in the Catholic Colony of Maryland alone was found civil and religious liberty, where, Taylor further informs us, "the government was nearly a pure democracy." And afterward, mark the change, when the Puritans obtained control of the Legislature one of their first acts was to disfranchise the Catholics, between whom and themselves a contest for political supremacy raged for more than a century afterward. What does our Monmouth contemporary say to this, "*the most ungrateful piece of legislation that can be found in history*," as Mr. Taylor, a Protestant, terms it (p. 54).† Another example, and we are done with the question of civil and religious liberty. There were two periods in our forefathers' struggle for independence when the darkness of night hovered over their prospects of success. These were when Washington was encamped at Valley Forge, and during the mutiny at Morristown. "The winter at Valley Forge," as Mr. Taylor tells us, "was gloomy in the extreme—the darkest of the war. The army was discouraged by continual defeat and retreat. It was poorly clad, ill-fed, and unpaid. More than half the soldiers were barefooted; and bloody footsteps marked their route to the spot. The paper money had so far lost its value that the pay of an officer would not procure him the necessities of life, and it required six months' pay to enable a soldier to buy a pair of boots. It was the darkest day in Washington's life. Congress, in a measure, abandoned him, and many people blamed him. It seems almost incredible that there could have been enough patriotism in the breasts of any body of men to stand by a cause so deeply and so sorely tried." Meanwhile the Gates and Conway cabal—a shameless plot to remove Washington and appoint the cancelled poltroon Gates to the supreme command—was hatched in Congress, but was foiled mainly through the instrumentality of Lafayette, who positively refused to serve under any other than Washington. At this

\* "Lives of the Queens of England from the Norman Conquest; with Anecdotes of their Courts, now first published from Official Records and other Authentic Documents, private as well as public. By Agnes Strickland. 6 Vols. New York: James Miller, Publisher, 779 Broadway.

† Model History. A Brief Account of the American People; for Schools. By Edward Taylor, A. M. Chicago: George Sherwood & Co. 1881.

juncture who was it that came to the relief of Washington and his suffering soldiers at Valley Forge? Mayhap the Puritans of Massachusetts, or their Episcopalian enemies in Virginia, or South Carolina? No: but a body of wealthy Catholic Irishmen of Philadelphia, many of whose names can be given, who raised handsome contributions and furnished the perishing army with food, clothing, and medicines, and who often during the course of the war came to Washington's aid with liberal supplies of both muscle and money. This, together with the fact that nearly all the eminent officers that came from Europe to his aid—chief among whom were Lafayette, Pulaski, Kosciuszko, De Kalb, Moylan, Rochambeau, and De Grasse—were Catholics, is significant. Then the two fleets sent by Catholic France, one with 6,000, the other under Count Rochambeau with 7,000 men, which co-operated in the capture of Yorktown, the virtual close of the war of Independence! Washington had altogether but 16,000 men to cope with the flower of the British army under Cornwallis, and of these 7,000 were French, under command of Rochambeau. Where would our Republic be to-day without the aid of those Catholic heroes? Echo gives the hollow answer, Where? Could we have succeeded at all in our great revolutionary contest without those disciplined troops, those ships of war, and provisions? Men of the clearest heads and greatest political forecast, living at that time, thought not; at least they deemed the result exceedingly doubtful. And during the whole war, who ever heard of a Catholic coward or traitor? When the cowardly Gates fled from Camden, with the non-Catholic militia of North Carolina and Virginia, who but the Catholics of Maryland and Pennsylvania stood firm at their posts with the brave old Catholic hero, De Kalb? the veteran who, when others ingloriously fled, seized his sword and cried out to his brave followers: "Stand firm, for I am too old to fly!" It is a fact, too, that many of the soldiers on Washington's staff were Catholic Irishmen; and the Irish Catholic Fitzsimons, one of the Pennsylvania delegates to the convention which ratified our national Constitution, was an indefatigable worker, and foremost among those who came to Washington's relief with money and provisions and clothing at Valley Forge. It was the Irish Catholic, Barry, too, whom Washington named the first commodore of our infant navy. We, Catholics, have a record in the annals of liberty in almost every country in the world, and it is manifestly unjust to accuse our Church of being a foe to civil and religious liberty. Our Church loves liberty, and is willing to concede to those outside her pale the privilege she herself so richly prizes. The history of Europe, as well as that of our own country, prove that Catholics always favored freedom. *Magna Charta*, which secured trial by jury, fixed courts, *taxation only with the consent of the people*, and *Habeas Corpus*, was granted by St. Edward the Confessor, King of England; on it our Constitution and laws are based. Compare it, if you will, with your Colonial Blue Laws!† In the Free Cities of Italy, in the middle ages, immediately under the influence of the Popes, the republican principle was developed more fully than in any other part of Europe. Venice, Geneva, Florence, Pisa, Sienna, Brescia, Bergamo, and Milan, were a bright galaxy of free governments until crushed by German imperialism or undermined by factions. Andorra and San Marino yet remain, one founded by a Catholic Bishop, the other by a monk and saint, and both under Papal protection. In Catholic Spain, in the middle ages, there were at one time 90 free cities—little republics, in fact—enjoying *fueros* or privileges from the king. As early as 1020 each city elected its own council, judges, and other municipal officers, and were represented by deputies in the Cortes. The Spanish kings had no right to levy taxes without the consent of the people, represented in the Cortes. Frederic the Barbarous, Emperor of Germany, wished to destroy those Italian republics, which were protected by the Popes; to terrify them, Frederic razed Milan to the earth. The cities of Lombardy formed themselves into the famous Lombard League under Pope Alexander's direction,

and withstood the tyrant's power, in gratitude for which the people built the city of Alexandria. In Germany, in Catholic times, were the free cities of Worms, Cologne, Frankfurt, and Spire. Thus we have seen that history totally denies the truth of the imputations in the *Courier's* excerpt. "The Pope," says Addison (Suppl. to *Travels of Misson*, p. 126), "is commonly a man of great knowledge and of great virtue, who having attained maturity of years and experience, has rarely either vanity or pleasure to satisfy at the expense of his people, and is not embarrassed either with wife or children." And Gibbon ("Decline and Fall," etc.) agrees, with like honesty, "that if we calculate the advantages and defects of ecclesiastical government, we may praise it in its actual state as a *mild, decent, and peaceful administration, which has not to dread the dangers of a minority nor the impetuosity of a young prince, which is not undermined by luxury, and which is free from the horrors of war.*"

### College Gossip.

—New buildings, to cost Columbia \$700,000, or over, are to be erected.

—The will of Dr. Porter, of Yale, increases the amount he has given to the college to \$200,000.

—The crew took water on March 5th.—*Princetonian*. We hope it didn't give them a colic. We wonder what their customary beverage is?

—The Dartmouth Freshmen having cut a recitation to goto a class supper, they have been put on probation during the rest of the year.—*Era*.

—A bequest to Yale college, by the late Dr. David P. Smith, of Springfield, Mass., will amount to between \$40,000 and \$50,000, and will be used to endow a professorship.

—A student of Oxford University on, being asked "Who was Esau?" replied:—"Esau was a man who wrote fables, and sold his copy-right for a mess of potash."—*Varsity*.

—Cornell has a Mathematical Club. One of the members has been appointed to open a discussion at the next meeting on "The Highest Common Divisor by the Latest Methods."

—In order to aid in the encouragement of the athletic element at C. C. N. Y., the publishers of the *Mercury* have placed at the disposal of the Athletic Association a gold medal, to be awarded at the spring games.

—Among a number of things a Haverford editor wants to know is, whether it is so that Job's turkey was so poor that it could boast only one feather in its tail, and had to lean against the fence to gobble? We give it up.

—Philo Parsons, of Detroit, recently purchased 500 volumes of classics from the library of the late Judge Lyman Cochrane, of Detroit, and will present 250 volumes to Olivet college, and the balance to Michigan University.

—The *Vassar Miscellany*—good authority—indignantly denies that Sarah Bernhardt was offered the position of instructor of French at Vassar. The one that attempted to impose such a *thin* joke on Vassar had better keep quiet in future.

—A number of college papers are putting in cheap illustrations—bare backs, masculine and feminine—which add neither to the interest of the papers nor to the editors' reputation for modesty. Perhaps their motto is "bear and for bear."

—We have it on the authority of *The College Mercury* (not the original *College Mercury*, but its namesake of C. C. N. Y.) that the *Harvard Register* has again suspended publication. Is not this a mistake? We have seen no account of it in *The Echo*, which promptly echoes Harvard news.

—A few years ago Kansas put up a new building for its University, and now the Legislature has turned the old building into an asylum for idiots; and some people are mean enough to suggest that the new building is filled with the same kind of material.—*Berkeleyan*. The University folk Kan-sass back, that's all.

† I. The Blue Laws of New Haven, etc., Blue Laws of New York, Maryland (under Puritan rule), Virginia, and South Carolina. Compiled by an Antiquarian. Hartford: Tiffany, Case & Co. 1838. II. The Code of 1650, etc. Hartford: Judd, Loomis & Co. 1836.

# Notre Dame Scholastic.

Notre Dame, April 9, 1881.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the FOURTEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

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—From the *Milwaukee Catholic Citizen*, sent us by a friend, we learn that St. Patrick's Day was celebrated in grand style at St. Francis's Seminary, Milwaukee, Wis., and that a former student at Notre Dame, Mr. Thos. M. O'Leary, took a prominent part in the evening entertainment given by the St. Thomas Literary and Debating Society, under the charge of Rev. J. C. Bergen, and honored by the presence of, Most Rev. Archbishop Heiss, and the Faculties of the Seminary and of Pio Nono College. The oration of the evening, quite a long one, for it occupies about six columns of the *Citizen*, was delivered by Mr. T. M. O'Leary; and from the fact that it was published at the request of many who had heard it, we are inclined to think that it proved anything but tiresome. We congratulate "Tom" on his success. He also appeared prominently in the musical part of the programme. It seems he is the same as when here, always ready to contribute cheerfully his mite to the general entertainment wherever he may be.

—An editorial in *The Catholic Mirror* asks if it is true "That some of the tenants in Ireland are weakening in view of the Coercion Act,—that they are losing faith in the Land League,—that they are hastening to pay the rack-rents in full, and that they are ready to grab at farms from which others have been evicted?" The *Mirror* continues: "If this news be true—and we do not believe it—the League may as well give up the struggle. It cannot win unless the people back it." The last sentence is a truism certainly, but there is little reason to fear that the people will not back it. If Archbishop McCabe were more friendly to the movement, and if those good-for-nothing fellows, Shaw and P. J. Smyth, and others like them, were ousted from Parliament, and courageous and

honest men sent in their places, there would be greater probability of a speedy and favorable issue. Shaw has proved himself a coward in his conduct towards Parnell, and should hide himself for very shame. When Parnell was absent, and it was thought he would not return, Shaw came out with bitter denunciations of the man, but since Parnell's return he has been mute as a mouse. P. J. Smyth is a man of fine natural talents and good culture; a powerful and ready speaker, he might have given Ireland's cause great and welcome aid, but he was either too cowardly or lazy to do anything, and he became an incubus instead of a help, keeping a better man out of Parliament. Shaw and P. J. Smyth should be ousted from Parliament, and honest men sent in their place. The constituencies of these men are, respectively, Shaw and P. J. Smyth, and they care not a fig for Ireland's interests so long as they do not carry the tape. Parnell and his colleagues have made great personal sacrifices for the cause of the down-trodden, starving Irish—a people starving for food on a naturally rich soil, through the tyranny of landlords—and their conduct heretofore has been such as to entitle them to a liberal share of confidence. When they prospered in their measures, people were willing to bask in the sunshine of their prosperity, but no sooner does adversity show itself than they are decried by some. The Land League leaders are not infallible; but until they commit a very grievous error, and refuse to abandon it, they are entitled to confidence and support.

—In this country, and indeed in all other countries where learning is widely diffused, and science is making rapid progress, journalism is the great leader of the people, the means of directing their minds to noble ends, the torch that can kindle their passions into a consuming blaze. The journalist may counsel submission to justice, and breathe defiance to injustice; he may extol the virtues of the good, condemn the vices of the bad; in fine, by a judicious use of his power, he may combine the offices of friend, counsellor and preacher. In performing his several functions he should, however, follow a course entirely free from bigotry, unless, indeed, he writes exclusively for a bigoted sect. If such be the case, no one can censure him, inasmuch as he writes the dictates of his mind for the eyes of those to whom such sentiments serve as a religious stimulant; but if he writes for the people,—if his productions are in the people's cause,—then he must dismiss for a time sectarian scruples and show himself a man of broad and liberal views. Unfortunately, such a course is not always followed. There are, it is true, in this country a large number of papers entirely exempt from that spirit of intolerance, so degrading to a people claiming and boasting of religious and political freedom. It cannot be denied, however, that there are, even in the great metropolis of America, journals that assume a quarrelsome attitude towards Catholicity. Now, in papers professing to be entirely unsectarian, this is a dangerous failing. It is dangerous to the unity of the whole American people, because a cry raised by one part of that people against another will of necessity call forth opposition and sharp retorts. It will blight the spirit of free worship, which, since the birth of the republic, has been the cause of our enormous growth. The all-important question now arises, Can Catholics get along without these papers, and thus, by withdrawing their names from the



subscription list, tend to put a stop to this growing injury? It is an easy matter to solve the question. A journal that attacks their religion can but be distasteful to their minds; and, since there are in the country other journals of more liberal views, let them patronize those by which they are best treated.

As we would avoid the company of the individual grossly insulting us, without any provocation on our part, so should we ostracize from our households those papers which are continually casting slurs upon our religion, and misrepresenting it at every opportunity. Would such a course of action have the desired effect? you may ask. In reply, we have but to call your attention to what occurred in New York city at the late presidential election, when Grace was a candidate for the mayoralty. The New-York *Herald*, one of the most widely circulated papers in America, heaped the vilest insult upon Mr. Grace and the religion which he professed. Did it do so with impunity? In two days its circulation had decreased by sixty thousand. It taught Mr. James Gordon Bennett a lesson which he is not likely to forget during the remainder of his life. He saw his error in time to retrace his steps before he had fallen into the dark abyss that lay yawning beneath him. We know of three other papers, the Detroit *Evening News*, Cleveland *Leader*, and the *Argonaut* of San Francisco, which should receive similar treatment. We are personally acquainted with the editor of one of the above-named papers. He is an apostate Catholic; and we are, therefore, not at all surprised at his acrimonious utterances against that faith of which he has proven himself unworthy.

Let the Catholic press receive a hearty support, and then there will be no necessity for subscribing to papers that do not hesitate to wound the feelings of their Catholic readers.

—It may be none of our affair, yet we would like to know why it is that, on every recreation day, the Cadets are called upon to take a tramp through the country? We have already heard several of the young gentlemen give utterance to their displeasure at what they consider an unnecessary, wearisome, and unpleasant walk. While not wishing to interfere in the least, with the management of the Cadets, we cannot refrain from saying a word or two on the subject. The primary object, we believe, in forming this military company at the University, was to put into practice the many things that had been said on the importance of students keeping themselves in proper shape, erect in walking. That no better means of acquiring this carriage than military drill could be employed, was evident from the precision, regularity, and uniformity, which the Cadets would be obliged to maintain in their evolutions. Therefore it was that President Corby gave his hearty approbation to the project, and did all in his power to promote the success of the undertaking. Military suits and other equipages have been procured, at no inconsiderable expense, and now we fail to see just where the grand results so often, and by so many, prognosticated, make themselves apparent. True it is that the Cadets are well organized, and that they present a fine appearance in their new uniforms; but is this all that we are to expect from them? Are they to do nothing more than perambulate the country on the afternoon of each recreation day? and is this course of proceedings necessary? To each of these

questions we must respond negatively. Had we recreation grounds that were too small to allow the Cadets to drill upon them, and, at the same time, afford ample space for the simultaneous carrying on of other sports, such as baseball, football, etc., the necessity of the Cadets hieing themselves away to rural regions for performing their evolutionary exercises would be palpable. But when, as is the case, any number of games may be conducted on the different campi simultaneously, and in no way interfere with one another, we fail to see the necessity of the Cadets repairing to adjacent forests for the purpose of practicing military tactics. Again, we feel a deep interest in the organization, and would, therefore, wish to see and note the progress made by each and every individual member; this, as matters are at present conducted, we cannot do, unless we follow them to their rural haunts, to do which we have neither an inclination nor the required time. Moreover, as two-thirds of those who take part in games of any kind, are members of this organization, when they leave the campus there is no more animation in it than in a corpse. Besides, if these drills were conducted on the campus, many members of the Faculty would be present, and would, no doubt, derive much pleasure from witnessing the different military movements. In fine, the many visitors from all parts of the country who throng our college portals daily, would, on returning to their homes, be able to speak from personal observation favorably or otherwise of the Notre Dame Cadets. But a few weeks remain ere hundreds will have assembled from all parts of the Union to witness the closing exercises of the scholastic year: let the Cadets then show themselves to the best advantage; but, in the mean time, let them practice on the University Campus, and give their fellow-students, than whom none will be more jubilant over their success, an opportunity of witnessing their rapid strides towards perfection in the chivalric art.

### Personal.

—John Boehm, '79, is in the milling business at Monroeville, Ohio.

—Jno. Quinn (Commercial), '64, is book-keeper for Mr. Flynn & Co., Boone, Iowa.

—R. M. Dooly, '74, is a banker at Ogden, Utah. His brother, J. E. Dooly, is the Salt Lake City agent for Wells, Fargo & Co.

—W. G. Jones (the "Corporal"), '80, is clerking in a wholesale notion store at Columbus. We hear his employers are proud of him.

—Rev. D. J. Hagerty has gone to the St. Joe Farm to replace Rev. P. W. Condon, who goes to Vincennes for a few days, to assist Rev. Père Roche.

—Jno. C. Herrmann (Commercial), '79, now engaged in the furniture business in Des Moines, Ia., paid Notre Dame a short visit last week. He reports "King Connell" as doing well.

—Among our visitors during the past week were: B. J. Fisher, U. S. A., Philadelphia; W. and W. F. Miller, L. Hohn, G. Wenyer, F. Bauer ('71), C. Elbel, Lydia Studebaker, Mrs. Dunning, South Bend; A. Silverman, Annie Wells, Chicago, Ill.; Joseph M. Hennessy, London, Eng.; M. and S. J. Frary, Laporte, Ind.; D. M. Cullinane, Dowagiac, Mich.; S. C. and H. C. Simms, Lewiston, Ill.; Florence Mook, Kalamazoo, Mich.; A. Theison, Mishawaka, Ind.; D. Carbiner, Bremen, Ind.; J. Walmer, Wilson, Kansas; George D. and Mrs. P. Morrison, Jackson, Mich.; Mrs. E. J. Collins, and Miss Etta Durham, Niles, Mich.; J. C. Barrett, South Bend, Ind.

## Local Items.

- Vocal Music every night after supper.
- The oyster has had to shell out all winter.
- Too bad the dormitory doors were locked!
- Glance over our editorial column this week.
- Monday was a clear, cold day. Wind from the west.
- President Corby granted us recreation last Tuesday.
- “Please don’t call me Charley; my name is Charles.”
- “What is your father’s religion, Pete?” “Democratic, sir.”
- Dan says that the “Gambolier” always puts his foot in it.
- Lexington now goes by the name of the “Senior hat-fiend.”
- That organ is in need of mechanical attention again, Professor.
- O’Neill is the best heavy-weight thrower in the Junior department.
- Our friend Tinley bids fair to become the Reminyi of Notre Dame.
- Ask George and Stonewall about their compound interest scheme.
- March came in like a lion, and went out like a steam-boat explosion.
- Master J. W. Start has our thanks for favors shown us during the week.
- Our friend John says that he gets on his ear as often as he goes to bed.
- Bro. John de Matha reports but few visits to the Infirmary these days.
- “If you want to do the square thing, you go your way and let me go mine.”
- “Professor, let me bring the boy behind the stage and show him the sights.”
- “Fanny” has disappeared mysteriously. “Fearless” wears a satisfied grin.
- “Charley Ross” will have a hand in the “Burning of Bertrand,” this month.
- Boys, we desire to see fair play: don’t strike a moustache when it is down.
- Wednesday was a delightful recreation day. All kinds of games were in order.
- Some mischievous Prep. broke the spring of the Juniors’ recreation-hall door.
- Some say that O’C—and O’D—, Senior department, are somnambulists.
- The Lamentations for Holy Week are being rehearsed. We expect to hear them well sung.
- And now our geometricians are getting smart. They must have class before breakfast. Next!
- Those youths whose parents own lots in the cemetery may now send in their poems on spring.
- “Jim” is a witty fellow. Our “Babe” says that “Jim” is one of the kind you read about.
- The Minims would wish to be informed as to the whereabouts of their Vocal Music teacher.
- The “Marshal’s” official career was of short duration. He wished to show his friend on the stage.
- Was Billy Ayers putting on airs when he tied the game, last Wednesday, in the 5th innings?
- Orrick and McDermott’s term of office has expired. McPhillips and T. Flynn are the successors.
- Prof. Edwards, who for some time past has been suffering from a severe cold, has fully recovered.
- We have received a couplet on the Ross, Gall Exhibition of last week. We decline publishing it.
- We have our opinion of the man who will become the possessor of a sacred article through false pretences.
- “Rock me in the Cradle of the Deep” was sung with variations in one of the dormitories Monday evening.
- The “sap-suckers” and “hedge-hogs” are still rivals. We’ll wager our Sunday-go-meetings on the “hedge-hogs.”
- Our Bond-Holder was in town last Saturday morning, raking in the interest due on \$10,000 in Government bonds.
- Lost:—A gold pen and holder. The finder will please leave it with Father Maher, at the Students’ Office.
- “J. Willie” avers that those fatigue fits are a humbug. He feels very much fatigued since he became a military man.
- The latest arrival is a Junior from Charlotte, Iowa. Two hours after his arrival, he took part in a game of football.
- The Philopatrians will give us the “Presumptive Heir,” so Prof. Lyons informs us, during the present month.
- Some of the Secretaries of the different Societies deserve the severest censure for neglect in handing in their reports.
- Laziness travels so slow that some catch up with it in early youth, while energy travels so fast that it is soon lost to view.
- Our “Babe” took his Rose to South Bend Monday afternoon. The cold did not cause it to wilt or fade in the least.
- The Prep. says “its too thin”; but his *educated* brother, the Senior, says “its too attenuated.” Wonder what’s the difference?
- “I’m not a nautical man, but I’m on the high seize,” said our humorous Prefect of Discipline, as he bagged two culprits recently.
- “Oh, yes,” said a lively young Prep., “our folks have a Rubens and a Rembrandt by the same artist.” That Prep. has much to learn.
- There will be a procession in the Church to-morrow, during High Mass, commemorative of the entrance of the Saviour into Jerusalem.
- There was a mighty difference in the names of the two individuals; still the communication found its way to Prof. Lyons’s letter-box.
- Bro. Bonaventure is anxiously awaiting the departure of the frost from the ground that he may commence operations on the College lawn.
- To-morrow is Palm Sunday. The hymn *Gloria, laus honor*, etc., will be sung by Masters Schaefer, Johnson, Mahon, Echlin, and Grever.
- 1st boy (to 2d boy who played truant, and went fishing): “Say, Dan, did you catch anything?” Dan: “No; but I expect to when I get home.”
- Several of our “vewy fine” Seniors are rushing the season with straw hats, light clothes, canes, etc. “Hec” and the “Bostonian” take the cream.
- The Cadets no longer place their hands in the pockets of their pantaloons. These pantaloons are of the fatigue style, you know, and have no pockets.
- Plans for a new and commodious printing-office have been drawn up and adopted. The work of erection will be begun as soon as the weather permits.
- The Republican is an ungrateful party. Our High Bailiff has been asked to resign. Rumor has it that Joe Brown will succeed to this important office.
- A Boston paper says that the New York police are being vaccinated. The *Detroit Free Press* says that it doesn’t matter, as they never catch anything.
- Our Rev. Prefect of Discipline says that he is under the impression that Bro. Louis has not a monopoly of the P. O. business at Notre Dame. *Verbum sap*, etc.
- Our friends of the Junior department are commencing to neglect sending us items for our local columns. Only a couple of months more; so, *rouse ye!* gentleman.
- We are happy to state that Rev. Father Stoffel, of whose recovery there were doubts last week, is now convalescent. We hope to see him up and doing again in a few days.
- He sent us to President Corby on the afternoon of the 1st inst. He received nine calls at intervals of five min-

utes each, the same evening. We don't know who came out ahead.

—One of our mathematicians endeavored to come the April-fool "gag" on his Professor. He got left; for no sooner,—but why say more of the affair? He revived in a half an hour.

—Anyone desiring a bad cold—we never heard tell of a good one—may have the same by calling on us. We have one, which we are inclined to disposed of at very reasonable rates.

—There was heavy battling by both nines in last Wednesday's game; still we could not agree with our friend John who spoke of several daisy cutters. We failed to see the daisies.

—The best Bulletins for the month of March were awarded to Neal Ewing, Eugene Orrick, and C. McDermott; second best, R. E. Fleming; and third best, T. D. Healey and Ed Fischel.

—Last Sunday's 10-o'clock Mass was sung by Rev. P. Kollop, C. S. C. Acolytes-in-chief, G. J. Rhodius and W. S. Cleary; light-bearers, C. Droste and G. Tourtillotte; leader, F. Farrelly.

—Sunday afternoon was a stormy one. Notwithstanding which, the gallant Captain took the Cadets on a three-miles' tramp. Some of the boys felt blue, others looked blue, on their return.

—Hay Bros., of South Bend, were at the University, Monday afternoon endeavoring, by making alterations, to satisfy some of the Cadets who do not know the difference between a fatigue and a dress suit.

—Prof. to Prep.: "Which is the most delicate of the senses?" Prep.: "Touch, sir." Prof.: "Prove it, please." Prep.: "Why you see, 'Sordie' says that he can feel his moustache, but no one can see it."

—What is the name of that Prep. who, wishing to emulate George Washington, and not finding cherry-trees to cut down, revenges himself by destroying the young maples on the Juniors' Campus? Shame!

—Our young friend, George Tourtillotte, returned from Toledo last week, where he spent a few days very pleasantly. He desires us to state for J. Willie's benefit that there is now no ice on the Maumee River.

—"In the spring a young man's fancy  
Lightly turns to thoughts of —" What?  
And the first who dares to answer  
Let us shoot him on the spot.

—J. W. (to Sammy): "Now, if there were twelve birds sitting on the ground and I shot one, how many would remain?" Sammy: "None; for they would all fly away." J. W.: "Good, but not right; for the one shot would not be likely to fly"

—Some say that the past week was one of the dullest of the year; but then dull may be taken in three or four different senses. However, we must say that there was very little animation in any of the yards, the Minims excepted, during the week.

—A large flock of wild ducks passed over the lakes Wednesday morning. As our lakes are still iced, they directed their course towards the St. Joseph river, which is said to literally swarm with these birds. The Nimrods should pay them a visit.

—The yards looked rather lonesome Tuesday after the Cadets went out for a promenade. Bro. Albert and party went ground-hogging again. This time they were unsuccessful in procuring anything presentable to Rev. Father Zahm for his Cabinet.

—Tuesday morning was spent by the Minims in playing the Chinese queue, i. e., "pig tail"; by the Juniors in playing football, while the calm and dignified Seniors passed the forenoon in speaking of the virtues of Carter Harrison and the probabilities of the Chicago election.

—In the case of the St. Cecilia Philomathean Association versus J. Homan for damaging furniture, etc.—the charge of course being a mere suppositional one to satisfy the Moot Court—Joe was fined 15 cents and costs. O'Neill was attorney for prosecution, and Orrick for the defence.

—We called on Rev. Jno. Ford, Director of St. Aloysius'

Home, last Sunday, and, as we had anticipated, met with a cordial reception. Father Ford is a fine old gentleman, well informed on every subject, and one in whose company an hour or two can but be spent pleasantly and with profit.

—We know of a certain Professah,  
Who wears a most wonderful tophet;  
It hangs over his shoulder  
Like a huge, displaced boulder,  
A genius *musicale* is this fellah.

—Mr. Condon, our gentlemanly tonsorial artist, has resolved to be a *barberous* man no longer. He's going to be a "tar" now, having placed a pleasure steam-boat on the St. Joe River to carry excursionists from South Bend to the islands above the city. We wish him every success in his new enterprise.

—The 22d regular meeting of the Sorin Literary and Dramatic Association was held Saturday evening, April 2d. Declamations were delivered by Masters Costello, Farrelly, Echlin. Master P. Yrisarri was elected a member. An organ solo, "Grand March," by C. C. Echlin, terminated the exercises of the evening.

—An exciting game of football was played last Tuesday on the Juniors' Campus between the Reds and the Blues. The Reds won in two successive innings. Master Guthrie captained the Blues, and Master Scanlan the Reds. Masters Tinley, Joyce, Morse, Rietz, O'Neill, Rose, Fleming, and Gibert distinguished themselves for their excellent playing.

—Tuesday afternoon was a first-class one for "paper-birds," as Harry Kitz calls kites. A strong breeze prevailed, which made kite-flying a fine sport for our young friends of the Minim department. Van Mourick, Kent, Costello, and Miller had out theirs, some of the young gents letting them up to the length of three or four balls of twine.

—Masters Tourtillotte and Courtney formed two hand-ball-teams on Monday afternoon, calling them the Toledos and Washingtons. Tourtillotte captained the Toledos, composed of himself, Bender, Nester, and Hanavin; and Courtney, the Washingtons, consisting of himself, Metz, Snee, and Moroney. After a close and interesting game, in which some excellent playing was done, victory smiled on the Washingtons.

—We acknowledge the receipt of a lithograph portrait of Michael Davitt, from T. B. Noonan & Co., Publishers, 17, 19 and 21 Boylston Street, Boston, Mass. The size of the portrait is 20x24, and will be sent by mail for 50 cts. The same firm sent us a little crayon, 12x16, representing Charles Stewart Parnell, in the act of being ejected from Parliament by two officers of the House. Price, 25 cts., by mail. Thanks, gentlemen.

—To-morrow Palm Sunday, *Missa Regia* will be sung. Mass and Vespers will be found in the Holy-Week book. Before Mass, Blessing and Distribution of the Palms, followed by the procession. During Mass the *Passion* will be sung in four parts. Wednesday, Thursday and Friday *Tenebrae* will begin at 7¼ p. m. sharp. The Lamentations will be sung in four parts. Holy Thursday, Good Friday and Holy Saturday Mass will be at 10 a. m.

—The 22d regular meeting of the St. Stanislaus Philopatrian Society took place April 2d. J. Kelly, F. Dorsel and J. Devitt were unanimously elected members. Songs were given by A. Rohrbach, L. Gibert and G. Schaefer. Recitations were given by L. Florman, F. Wheatley, W. Start, A. Schiml, A. Rohrbach, J. Bennett, H. Sells, J. L. Heffernan, D. C. Smith, E. Cullinane, G. O'Kane, G. Woodson, G. Haslam, G. Kipper and H. Dunn.

—There was a meeting of the Boat Club Sunday evening. At this meeting a motion was made that the Captains of the Hiawatha and Minnehaha visit Vennor, and use their influence in compelling him to allow navigation to open towards the end of next week. Carried. On motion of Mr. Danahey, it was resolved that the boats should be repainted, and the oars spooned. "Salty" and "Pete" will shovel the fog off the lakes when it accumulates thereon.

—Those who attend our June Commencement Exercises will have a chance to ride in the South Bend City Railway Cars. They will be running by that time. South Bend is

a go-ahead city, and we should not be surprised if the next census will give her a population of twenty-five or thirty thousand. She has already within her limits some of the largest manufacturing establishments in the world, and, best of all, hundreds of enterprising business men and citizens.

—The regular semi-annual meeting of the Boat Club for the election of officers for the second session of the year 1880-'81, was held March 30th. After roll-call, the business before the meeting was immediately taken up; the election began and resulted as follows: Director, Rev. W. Corby; Assistant Director, Rev. T. E. Walsh; President, Rev. J. O'Keeffe; Commodore, M. J. McEniry; Secretary, Geo. F. Sugg; Treasurer, F. W. Bloom; Captain of Hiawatha, Geo. F. Sugg; Captain of Minnehaha, T. Kavanagh.

—The 17th regular meeting of the Columbian Literary Society was held in Columbian Hall Tuesday night, April 5th. The exercises for the evening were a debate on the question, "Was Charles I Unjustly Beheaded?" in which C. Thiele and Henry Steis supported the affirmative side, and Jas. Brown and L. Mathen, the negative. Decided in favor of affirmatives. Declamations by F. Kory and B. F. Smith. Essays by J. Marlette on "Temperance," and F. Brehmer on "Ambition." Meeting adjourned at 8½ o'clock.

—The second grand encampment of the Notre Dame Cadets took place on the banks of the picturesque St. Joe, on the 5th inst. After the camp had been fixed and sentries posted, the boys crowded around the Captain's stand and called loudly for a speech. The Captain responded by briefly alluding to the coming drills, and calling the attention of the Cadets to the necessity of purchasing a regimental flag. Short speeches were also indulged in by Lieutenants O'Neill and Tinley, and by Sergeants Rose, Fleming, and Grever. A lunch was then partaken of by all, and three cheers given for the Captain.

—Mr. Eliot Ryder has an enormous quantity of matter sent in for his collection of Catholic poetry. Some of it is very amusing. Witness the following, from an epic in three cantos, entitled "Lough Conn":

"Regaled, the harper gave a sigh,  
And turning made his harp-strings cry,  
Then looked at every lady fair,  
And chieftain bold, assembled there,  
And sighing *och! an och! an oh!*  
As if his heart were bed of woe;  
Remembering happy days of yore,  
These lines he formed in his core."

—The best Bulletins in the Junior department during the past month were those of N. H. Ewing, E. Orrick and C. W. McDermott. This reminds us, by the way, that Master Ewing's name should have appeared last month in this list of honorable mentions. We don't know exactly where to locate the fault, but were we in his place we should feel inclined to imagine that there was one somewhere. The Director of Studies informs us that Master Ewing's class-record is inferior to that of no other student in the department, yet by some mysterious fatality it has already twice happened since September that his name was omitted from the list of those whose Bulletins deserved special mentions.

—Will the person that took the volume of the SCHOLASTIC, of '75, from our sanctum please return the same immediately? We want no delay about the matter; otherwise some one's name will be given to the public as a bibliokleptomaniac. This is not the first, nor the tenth, time that we have been bothered in this way, and we don't propose to tolerate it any longer. From the way some of our friends act in this respect, one would be inclined to think that the Seventh Commandment is: "Thou shalt not steal anything save books and newspapers." As we have said before, and as we now reiterate, if we have anything that may be of service to a friend let him ask for it; and if it be possible, we will give it to him with alacrity.

—The SCHOLASTIC is a 16-page, paper published weekly by the Notre Dame (Ind.) University, and of our numerous college exchanges ranks among the best. Of the specially interesting articles in the last number is a second paper on "Authorship," by Eliot Ryder, in which, demon-

strating the importance of legible MS., the writer says: "Mr. James W. Tooley, one of the most successful shorthand writers in New York, owes the most of his success to the fact that his writing (transcription) is as easily read as the pages of the first primer." The SCHOLASTIC's general reading is above the average journals of its class; the editorials vigorous, and the typography unimpeachable. Subscriptions, \$1.50 a year.—*The American Short-Hand Writer, Vineland, N. J.*

—On Wednesday afternoon a game of baseball was played on the Excelsior Baseball grounds between two picked nines of the Prep. department, one of which was captained by Maher, and the other by Scanlan. The game was for a lunch, and, therefore, the boys on both sides put in their best licks. Heffernan led off with a liner to Scanlan, who neatly took it in. Maher, Scanlan and Guthrie did some excellent playing in the field, while the bases were well protected by O'Neill, Kleine, Morse, Hudley, Dick and Ayers. Truschel and Heffernan held their own behind the bat. Effective pitching was made by Fleming and Wheatley. Jackson, Bodine, Guthrie, Hake, Gallagher and Boone played their positions with but few errors. Score, 9 to 10, in favor of Maher's side. Both nines were invited to the lunch.

—"The Notre Dame Scholastic warns its readers to 'look out for April showers which bring forth May flowers.' Writing such a caution in April with the Mercury twelve degrees below freezing, and the snow falling with vehemence, shows that the Scholastic editor is a man of faith. April showers and May flowers indeed.—*South-Bend Daily Tribune.*"

Yes, April showers and May flowers indeed, Mr. Tribune. They're coming, and don't you forget it. We are a man of faith, "faith." "Faith an'" isn't it wonderful weather we've been having of late? What, with Vennor, Mother Shipton, bad weather, and Tribune, our faith has been put to a severe test. And then the idea of the Tribune man getting off the following pun. Pun our word it's enough to make us lose our faith in saying that April showers bring forth the flowers:

"Declined.—An elegiac poem of six stanzas in iambic pentameter, on the "Dead Ground-Hog." The Seniors ground that hog fine enough. Our poet should leave it in peace."—*Scholastic. Saucy-age.—Tribune.*

O Tempora! O Mores! Faith! Saucy-age! Tribune! Indeed! We'll give you the choice of weapons, Tribune.

—The 26th and 27th regular meetings of the St. Cecilia Philomathean Association were held March 31st and April 5th respectively. The following read essays: A. Hintze, J. Burns, A. Bodine and H. Hake. Readings were given by C. Tinley, J. Homan, J. O'Neill; declamations by F. Quinn and W. Gray. A criticism on the exercises of the last meeting was given by E. Orrick. The rest of the time of both meetings was devoted to the Moot Court. The case brought forward was St. Cecilia Society, a. s., J. Homan, the charge being that said young gentleman was guilty of misconduct in the Society-room. The Honorable President presided. J. O'Neill was prosecuting attorney; E. Orrick, counsel for defence; and T. Healey, clerk of Moot Court. The following witnesses were examined: A. Coghlin, W. Gray, C. Rose, E. Fischel, G. Silverman, H. Hake and C. Tinley. Mr. O'Neill then opened the prosecution and did his best to convict the criminal; E. Orrick followed for the defense with a pathetic appeal to the jury to acquit his client. The case was then submitted to the jury, which consisted of R. Fleming, foreman, H. Rose, J. Morgan, N. Ewing, J. Scanlan and C. Rietz. They retired for a few minutes and brought in a verdict of guilty, fixing his punishment at two weeks' suspension from Society and costs of trial.

—A boy in the Preps. you can find,  
By name, Master Bertie Zekind;  
He's in for a lark  
From daylight to dark:  
A fair-looking youth is das kind.

There's another, his name is Ed. Gall;  
He's young, winsome, handsome, and tall;  
A bright mathematician,  
A good statistician;  
But he will not, he cannot play ball.

And then there's our friend C. F. Rietz,  
Who, to study, at his desk himself seats;

He plays the piano,  
Though, in singing soprano,  
Jimmy Johnson him totally beats.

Then there are C. M. and Sammy T. Murdock,  
Both of whom stood strong for Hancock;  
They're from Michigan City,  
A place they call pretty,  
Because of its City-Hall clock.

There are our friends W. Coghlin and "Mede,"  
Who in learning make wonderful speed;  
They hail from Ohio,  
Ninety miles north of Scio,  
They boast of a wonderful steed.

And now comes Master Rhodius, G. J.,  
Who likes the game handball to play;  
And with J. Guthrie as partner,  
Can ne'er knock a deadner:  
The "Mins" beat them both every day.

There's J. Willie, a rising young poet;  
He's bright, and quite smart, but don't know it.  
He writes poetry fine,  
Without rhythm or rhyme,  
And then is quite anxious to show it.

In fine, J. Homan, G. Woodson, Ed Fischel,  
J. Ruppe, G. Schaefer, G. Truschel,  
Silverman, Fendrick,  
J. Gordon, M. Herrick,  
J. Scanlan, D. Smith, and F. Dorsel.

—The following books have been placed on the shelves of the Lemonnier Library: The Works of Francis Bacon, Barron of Verulam, Viscount St. Alban, and High Chancellor of England, London, 1778, 5 vols. quarto; The Complete Works of the Rt. Hon. Edmund Burke, London, 1815, 16 vols.; The Complete Works of Dean Swift, With Notes, by Thomas Sheridan, New York 1813, 23 vols.; The Works of Daniel Defoe, Edinburgh Edition, 1870; The Complete Works of L. E. Landon, Boston, 1856; "The Bee," or *Literary Weekly Intelligence*, Published in Edinburgh, by James Anderson—the essays are ranked among the English classics of the time—1793, Illustrated, 18 vols.; *The Looker-On*, a periodical paper, by the Rev. Simon-Olive Branch, London, 1808, 4 vols.; *Dublin Penny Magazine*, Illustrated, 1833, 2 vols.; *New Monthly Magazine*, Edited by T. Campbell, had for contributors all the eminent writers of the time, 1821–25, 15 vols.; *The Monthly Chronicle*, a National Journal of Politics, Literature, Science and Art, 1838–41, 7 vols.; A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies, by the Abbé Raynal, Translated by J. O. Justamond, Maps, etc., London, 1788, 8 vols.; Anecdote Biographies of Thackeray and Dickens, Edited by Richard Henry Stoddard; Prosper Mérimée's Letters to an Incognita, with Recollections, by Lamartine and George Sand, Edited by Stoddard; Personal Reminiscences, by Constable and Gillies; Personal Reminiscences, by Charles, Planché, and Young; The Greville Memoirs, a Journal of the Reigns of King George IV and King William IV; Personal Reminiscences, by Barham, Harness, and Hodder; Personal Reminiscences, by Cornelia Knight and Thomas Raikes; Personal Reminiscences, by O'Keeffe, Kelly, and Taylor; Personal Reminiscences, by Moore and Jordan; Personal Reminiscences, by Lamb, Hazlitt, Thos. Campbell, and the Countess of Blissingham; Lord Lytton's Works, What Will He Do With It, 2 vols.; The Caxtons, Pelham (Night and Morning, My Novel), 2 vols.; Ernest Maltrassers, Eugene Aram, Lucretia, or, The Children of Night; Rienzi, the Last of the Romans; Zanoni; Paul Clifford; Harold, the Last of the Saxon Kings; The Last Days of Pompei; Devereux; Alice of the Mysteries; Lelia, or The Siege of Granada, Calderon the Courtier, and The Pilgrims of the Rhine; A Strange Story; Falkland and Zecci; Kenelm Chillingly; The Coming Race; Godolphine; The Disowned; The Last of the Barons; The Parisians, 2 vols.; Knebworth Edition, 27 vols.; Julia Kavanagh's Works, Rachel Gray, a Tale Founded on Fact; Grace Lee; Seven Years, and other Tales; Adele; Queen Mab; Sybil's Second Love; Nathalie; Beatrice; Daisy Burns, 10 vols.; Cooper's Works, Sea Lions, or The Lost Sealers; The Pilot, a Tale of the Sea; The Red Rover; The Crater, or Vulcan's Peak, a Tale of the Pacific; The Wing and Wing, or Le Feu-Tollet; Jack Tier, or the Flor-

ida Reef; The Water Witch, or The Skimming of The Seas; Afloat and Ashore; Miles Wallingford, Sequel to Afloat and Ashore; The Two Admirals; The Prairie: The Pioneers, or The Sources of the Susquehanna; The Deer-Slayer, or The First War-path; The Last of The Mohicans; The Path-Finder, or The Inland Sea, 16 vols. All the above have been selected by the Association from the valuable private library of Rev. W. T. Hayes, pastor Holy Family Church, Columbus, Ohio. Father Hayes has very generously donated the following books to the Lemonnier Library. A vote of thanks is returned to him by the Association: Chronicles of England, France, Spain, etc., etc., by Sir John Froisart; The Catholic and Protestant Versions of the Bible, by Rt. Rev. M. O'Connor, D. D., Bishop of Pittsburg; The Ballads of Ireland, Collected and Edited by Edward Hayes, 2 vols. in one, Boston, 1856; Odd Numbers of *Brownson's Review*; Lever's Works, including the Martin's of Cro Martin; A Rent in a Cloud and St. Patrick's Eve; The Adventures of Authur O'Leary; Davenport Dunn, a Man of Our Day; Jack Hinton, the Guardsman Barrington; Roland Cashel; The Daltons, or Three Roads in Life; The Dodd Family Abroad; Harry Lorrequar; Maurice Tiernay; Lord Kilgobbin; Boy of Norcotts; Luttrell of Arran; The Bramlights; Confession of Con Regan; Jasper Carew; The O'Donoghue; Sir Brook Frobrooke; Knight of Gynne; One of Them; Charles O'Malley. Mr. Eliot Ryder has the thanks of the Library Association for a copy of the Jesuits, by Paul Feval; Sermons, Lectures, and Discourses, by Very Rev. T. Burke, O. P.; First Series and Second Series, 2 vols. J. Willie Start, of Chicago, Ill., presented Sketches, by R. and H. Stoddard, Baltimore; The Catholic Priest, by Michael Müller, C. SS. P.; Fortunes of Glencore.

### Roll of Honor.

[The following are the names of those students who during the past week have, by their exemplary conduct, given satisfaction to all the members of the Faculty.]

#### SENIOR DEPARTMENT.

R. C. Adams, W. H. Arnold, F. M. Bell, F. W. Bloom, C. W. Bennett, A. A. Bodine, G. E. Clarke, J. J. Casey, B. A. Casey, L. F. Callagari, L. E. Clements, D. Danahey, J. D. Delaney, D. English, W. B. Eaton, M. L. Falvey, J. M. Falvey, W. P. Fishburn, F. J. Garrity, F. W. Gallagher, G. L. Hagan, M. Healy, W. S. Huddleston, W. Berrv, D. A. Harrington, M. T. Healy, W. Johnson, W. Kelly, T. Kavanaugh, F. E. Kuhn, J. Kendel, J. C. Larkin, R. Le Bourgeois, W. B. McGorrick, E. McGorrick, W. J. McCarthy, J. A. McNamara, L. Mathers, J. A. McIntyre, J. B. Marlett, G. A. Monahan, J. J. McErlain, J. J. Malone, F. Morrison, M. J. McEniry, J. C. Newman, H. H. Noble, G. Nester, H. O'Donnell, J. O'Reilly, E. A. Otis, A. Pimyotahmah, E. Piper, L. M. Proctor, J. I. Redmond, J. Solou, J. S. Smith, H. A. Steis, P. D. Stretch, E. G. Sugg, H. C. Simms, Geo. Sugg, B. F. Smith, L. W. Stitzel, W. Schofield, R. J. Seeberger, C. H. Thiele, E. J. Taggart, S. P. Terry, C. Van Dusen, A. Wiseheart, T. J. Wiseheart, W. Walsh, W. R. Young, A. Zahm, J. B. Zettler, C. Brehmer, A. Jones, E. Yrisarri.

#### JUNIOR DEPARTMENT.

A. A. Browne, J. H. Bennett, J. M. Boose, C. J. Brinkman, A. Bodine, W. H. Barren, M. Block, J. R. Bender, J. H. Burns, A. M. Coghlin, J. A. Casey, W. J. Cavanaugh, W. S. Cleary, H. P. Dunn, A. C. Dick, G. W. De Haven, F. H. Dorsel, J. W. Devitt, A. J. Dennis, N. H. Ewing, F. Flynn, J. M. Flynn, J. H. Fendrick, R. E. Fleming, Ed Fischel, Fred Fischel, L. F. Florman, J. J. Gordon, L. P. Gibert, E. F. Gall, J. W. Guthrie, F. H. Grever, W. W. Gray, P. G. Hoffman, H. P. Hake, A. J. Hintze, T. J. Hurley, J. T. Homan, J. M. Heffernan, J. L. Heffernan, G. J. Haslam, T. D. Healey, A. T. Jackson, P. A. Joyce, F. H. Kengal, F. A. Krone, C. C. Kollars, G. C. Kipper, F. A. Kleine, Sam Livingston, H. M. Lannon, A. Mendal, A. H. Maley, F. McPhillips, J. L. Morgan, C. J. McDermott, C. M. Murdock, S. T. Murdock, J. F. Martin, J. S. McGrath, F. J. McKinnon, H. W. Morse, M. A. McNulty, N. J. Nelson, E. C. Orrick, G. F. O'Kane, F. J. Prenatt, D. G. Paul, J. M. Powell, F. A. Quinn, G. J. Rhodius, A. M. Rohrbach, H. L. Rose, C. F. Rose, J. Ruppe, G. W. Silverman, H. G. Sells, D. C. Smith, A. C. Schiml, G. Schaefer, J. W. Start, J. M. Scanlan, G. A. Truschel, C. A. Tinley, F. J. Woeber, J. W. Wheatley, J. W. Whalen, T. Williams, B. A. Zekind, C. Schneider.

#### MINIM DEPARTMENT.

R. Costello, J. S. Courtney, D. G. Taylor, G. C. Echlin, C. E.





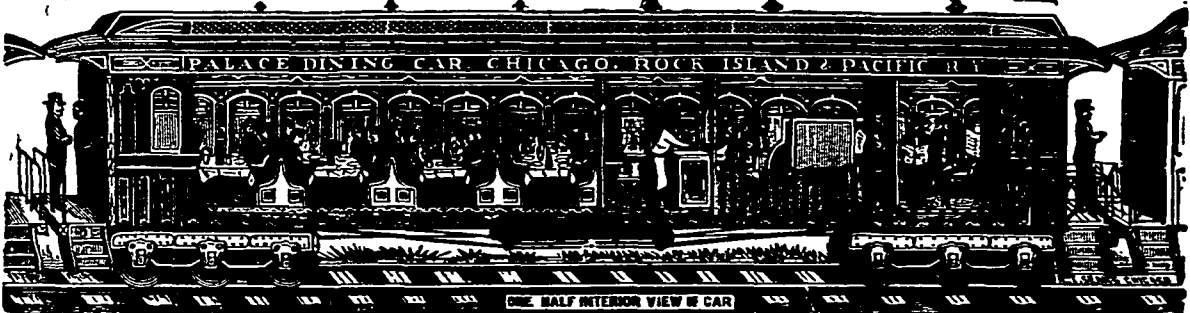
PATRICK SHICKEY,  
 PROPRIETOR OF THE  
 NOTRE DAME AND ST. MARY'S 'BUS LINE.

For my attention to the patrons of Notre Dame, and St. Mary's, I refer by permission, to the Superiors of both Institutions. P. SHICKEY.

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**THE AVE MARIA**, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

## Michigan Central Railway

Time Table—Nov. 16, 1879.

	*Mail	*Day Express.	*Kal. Accom.	† Atlantic Express.	† Night Express.
Lv. Chicago - -	7 00 a. m.	9 00 a. m.	4 00 p. m.	5 15 p. m.	9 10 p. m.
" Mich. City -	9 25 "	11 13 "	6 35 "	7 40 "	11 30 "
" Niles - - -	10 45 "	12 15 p. m.	8 05 "	9 00 "	12 48 a. m.
" Kalamazoo -	12 33 p. m.	1 40 "	9 50 "	10 28 "	2 28 "
" Jackson - -	3 45 "	4 05 "		12 50 a. m.	5 00 "
Ar. Detroit - -	6 48 "	6 30 "		3 35 "	8 00 "

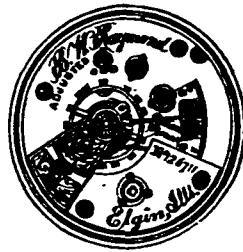
  

	*Mail	*Day Express.	*Jackson Express.	† Pacific Express	† Even'g Express.
Lv. Detroit - -	7 00 a. m.	9 35 a. m.	5 55 p. m.	9 50 p. m.	8 10 p. m.
" Jackson - -	10 20 "	12 15 p. m.		12 45 a. m.	1 15 "
" Kalamazoo -	1 15 p. m.	2 37 "	4 50 a. m.	2 43 "	1 38 a. m.
" Niles - - -	3 05 "	4 07 "	6 50 "	4 15 "	3 30 "
" Mich. City -	4 30 "	5 20 "	8 08 "	5 30 "	4 55 "
Ar. Chicago - -	6 50 "	7 40 "	10 35 "	8 00 "	7 30 "

### Niles and South Bend Division.

*GOING NORTH.		*GOING SOUTH.	
Lv. So. Bend—	8 45 a. m. 6 30 p. m.	Lv. Niles—	7 05 a. m. 4 15 p. m.
" N. Dame—	8 52 " 6 38 "	" N. Dame—	7 40 " 4 48 "
Ar. Niles—	9 25 " 7 15 "	Ar. So. Bend—	7 45 " 4 55 "

\*Sunday excepted. †Daily. †Saturday and Sunday excepted.  
 HENRY C. WENTWORTH, H. B. LEDYARD,  
 G. P. & T. A., Chicago, Ill. Gen'l Manager, Detroit, Mich.  
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FOR 1881.

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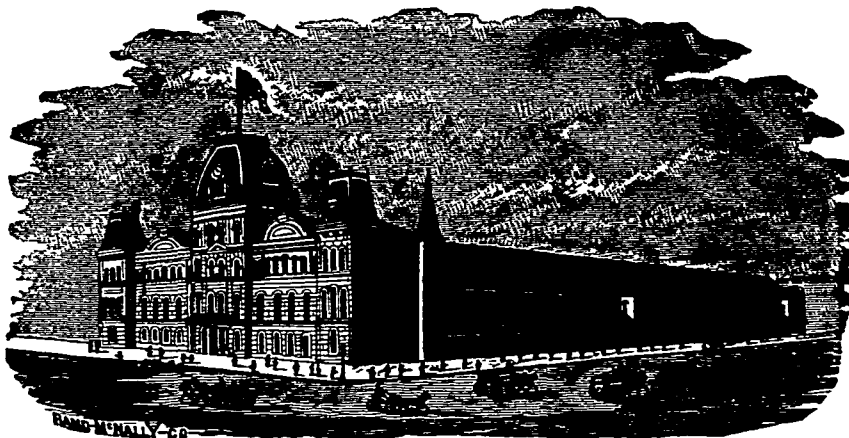
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## LAKE SHORE AND MICHIGAN SOUTHERN RAILWAY.

On and after Sunday, Nov. 14, 1880, trains will leave South Bend as follows:

### GOING EAST.

2.25 a. m., Chicago and St. Louis Express, over Main Line. Arrives at Toledo 9.50 a. m.; Cleveland 2.30 p. m. Buffalo, 8.50 p. m.

11.05 a. m., Mail over Main Line. Arrives at Toledo, 5.25 p. m.; Cleveland 10.10 p. m.; Buffalo, 4 a. m.

9.12 p. m., Atlantic Express, over Air Line. Arrives at Toledo 2.40 a. m.; Cleveland, 7.05 a. m.; Buffalo, 1.10 p. m.

12.16 p. m., Special New York Express, over Air Line. Arrives at Toledo 5.40 p. m., Cleveland, 10.10 p. m. Buffalo, 4 a. m.

6.21 p. m., Limited Express. Arrives at Toledo 10.35 p. m.; Cleveland, 1.45 a. m.; Buffalo, 7.25 a. m.

### GOING WEST.

2.43 a. m., Toledo Express. Arrives at Laporte 3.35 a. m., Chicago 6 a. m.

5.05 a. m., Pacific Express. Arrives at Laporte 5.50 a. m., Chicago 8.20 a. m.

0.03 a. m., Accommodation. Arrives at Laporte 9.05 a. m.; Chesterton, 9.47 a. m.; Chicago, 11.30 a. m.

1.16 p. m., Special Michigan Express. Arrives at Laporte, 2.12 p. m.; Chesterton, 2.52 p. m.; Chicago, 4.40 p. m.

4.50 p. m., Special Chicago Express. Arrives at Laporte, 5.38; Chesterton, 6.15 p. m.; Chicago, 8 p. m.

### WESTERN DIVISION TIME TABLE.

EASTWARD.	2 MAIL.	4 Special N. Y. Express.	6 Atlantic Ex- press.	8 Chicago and St. Louis Express.	20 Limited Ex- press.
Chicago.....Leave	7 35 a.m.	9 00 a.m.	5 15 p.m.	10 20 p.m.	3 30 p.m.
Grand Crossing....."	8 09 "	9 31 "	5 50 "	10 56 "	.....
Miller's....."	9 10 "	.....	.....	12 05 a.m.	.....
Chesterton....."	9 32 "	.....	.....	12 32 "	.....
Otis....."	9 47 "	11 02 "	7 32 "	12 52 "	.....
Laporte.....Arrive	10 06 "	11 20 "	.....	.....	.....
Laporte.....Leave	10 08 "	11 22 "	8 20 "	1 20 "	5 38 "
South Bend....."	11 05 "	12 16 p.m.	9 12 "	2 25 "	6 21 "
Mishawaka....."	11 15 "	.....	9 20 "	2 35 "	.....
Elkhart.....Arrive	11 40 "	12 50 "	9 45 "	3 00 a.m.	6 45 "
Toledo....."	5 25 p.m.	.....	.....	9 50 "	10 50 "
Cleveland....."	4 50 "	10 35 "	7 30 "	2 55 p.m.	2 00 a.m.
Buffalo....."	10 10 a.m.	4 10 a.m.	1 25 p.m.	8 15 "	7 40 "
New York....."	.....	7 00 p.m.	6 45 a.m.	10 30 a.m.	10 10 p.m.
Boston....."	.....	9 45 "	9 20 "	2 40 p.m.	.....

W. P. JOHNSON, Gen'l Passenger Agent, Chicago.

J. C. RAFF, Ticket Agt., South Bend.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Division, Chicago.

JOHN NEWELL, Gen'l Manager.

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